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hypothesis of a subliminal self. The president of the Society of Psychical Research, in his postulating of the sub-consciousness as not only a separate entity but as metempirical, did less to aid scientific research than to abet occultism. In truth he did much to foster the so-called New Thought movement which the author considers to be outside the scope of his subject. In conclusion, however, Dr. Cutten's volume, in spite of these remediable defects, has a two-fold value in being an antidote to popular superstition as to drugless healing and a check to shallow mysticism.

I. WOODBRIDGE RILEY.

Aspects of Religious Belief and Practice in Babylonia and Assyria.

By MORRIS JASTROW, jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. [American Lectures on the History of Religions, Ninth Series, 1910.] (New York and London: G. P. Putnam's Sons. 1911. Pp. xxv, 471.)

THE world is full of books designed to popularize the results of scientific investigation and very important is the function for which they are designed. It is a pity that they are so seldom written by the men who made the investigations, and it is, therefore, the greater pleasure to welcome a book distinguished alike by the most readable popularity and by that unmistakable note of authority struck only by the man who is himself a discoverer of new truth in the field of which he writes. There can be no doubt that Professor Jastrow is the foremost American exponent of Assyriology in the special department of religion, and there is likewise no doubt that this is the best book upon its field in the English language.

The title, *Aspects of Religious Belief and Practice in Babylonia and Assyria*, perfectly indicates the scope of the book. It was delivered in the course of American Lectures on the History of Religions at the Lowell Institute, University of Chicago, Meadville Theological School, Union Theological Seminary, Brooklyn Institute, Drexel Institute, and the Johns Hopkins University. The subjects of the lectures are: I. Culture and Religion; II. The Pantheon; III. Divination; IV. Astrology; V. The Temples and the Cults; VI. Ethics and Life after Death. The first lecture is of great importance for students of history, for it summarizes very admirably the results of the latest investigations concerning the earliest history of both Babylonia and Assyria. Students of general history not specialists in the field of ancient Oriental history will do well to use it to supplement and to correct the works of Rogers, Goodspeed, and Winckler. With this first chapter must also be taken the most useful tables of chronology at the end of the book, which "are based", as Professor Jastrow says, "on recent historical researches associated chiefly with the names of Eduard Meyer, L. W. King, François Thureau-Dangin, Arthur Ungnad, and Arno Poebel". The

most striking point in these tables is the confident reduction of Sargon and Naram-Sin from the period 3750 B.C., to which they are assigned by the historiographers of Nabonidus, to *circa* 2500 B.C. Perhaps it may be well for general students to exercise caution in accepting this radical rewriting of the history even though it be supported by most of the specialists who now are working over this material. In the historical survey it is a pleasure to note that Professor Jastrow has now definitively abandoned Halévy's anti-Sumerian theories and has joined his colleagues all over the world in acknowledging and seeking to define the existence and influence of the Sumerian people and their civilization.

The greatest contributions to knowledge made in this book are in the lectures on the Pantheon and upon Divination. Professor Jastrow has, almost unassisted, laid the whole foundation of our knowledge of liver divination, and erected most of the superstructure. Like every other discoverer, he has probably somewhat exaggerated its importance relatively to other phases of the religion. He has perhaps felt this somewhat himself and has sought to restore the balance by the notable lecture on Ethics and Life after Death, in the first part of which this noble old faith is shown, though sorely oppressed by magic, to have risen to distinguished heights. If I may be allowed at the very end of this notice to express very delicately one personal desideratum, I should say that the whole picture of the Babylonian religion, which the popular reader secures from this book, would be much enhanced in color, truth, and proportion if there had been one lecture on Hymns and Prayers. But this I have no right to demand, for the book does exactly what the title promises, and does it better than ever before.

ROBERT W. ROGERS.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

Ireland under the Normans, 1169-1216. In two volumes. By GODDARD HENRY ORPEN, Member of the Royal Irish Academy. (Oxford: Clarendon Press. 1911. Pp. 400; 363.)

THE importance of the Norman invasion as "the most far-reaching event that occurred in Ireland since the introduction of Christianity" justifies the detailed study to which it has been subjected in these volumes. The author, known especially for his excellent edition of the *Song of Dermot and the Earl* and numerous papers on Norman castles, is an acknowledged authority on this period of Irish history, and the book justifies his reputation. It rests upon a wide use of the available sources of information, documentary and archaeological as well as literary, and there is an evident effort to lay aside modern prepossessions and approach the subject impartially. Thus with regard to the plundering of churches and monasteries for which the Anglo-Norman leaders are often reproached, Mr. Orpen shows that this is something of which the Irish chieftains were also guilty, and in a land where churches were